

TWO W., T.
SERMONS

1857 One at the

OPENING,

The other at the

CONSECRATION

OF

St. *ANDREW's* Church
in *Penrith, Cumberland.*

By a PRESBYTER of the Church of *England.*

To which is added
The FORM of CONSECRATION.

L O N D O N,
Printed for THOMAS CORNEY, Bookseller
in *Penrith.* MDCCXXIV.

Price together, 1s. 6d.

TWO

SERMONS

On the

OPENING



COMPLATON

OF

THE

SE ANDREW CHURCH

in LONDON

By a Preacher of the Church of England

TO THE

THE FORMER COMMISSION

LONDON

Printed for Thomas Egerton, at the
in the Strand, near the Temple

Printed for the

A
SERMON

Preached in the Evening,

AT THE

OPENING

OF

OF

St. *ANDREW*'s Church
in *Penrith*,

On *SUNDAY* xviii. *November*,
MDCCXXII.

By a PRESBYTER of the Church of *England*.

L O N D O N,

Printed for THOMAS CORNEY, Bookseller
in *Penrith*. MDCCXXIV.

A

SERMON

Preached in the Evening



OF

ST. ANDREW'S Church

in Boston

ON TUESDAY

THE 11th OF NOVEMBER

1800

By

JOHN W. B. D.D.

Minister of the Gospel



TO THE
GENTLEMEN
AND
MERCHANTS

Within the Circle of
The Honour of PENRITH.

GENTLEMEN,



WITHOUT regard to
my own Parts, (which
should be the first Con-
sideration,) in the Free-
doms of Acquaintance and a Vein
of Endearment, I very officiously
parol'd

Epistle Dedicatory.

parol'd to a * *Military* Person, and an Officer of *your* own Body, (cut out to serve the Church, *His* King and Country,) to be *His* Man, for one Turn, in the New Church, when the Tabernacle-Service was concluded.

With a *Counter-part* of the like Respect to me, it was *His* very kind Mistake, and too much Honour, to put me up, immediately, next to *your* graceful Pastor, Dr. TODD second to none in the whole Province of a fine *Gentleman* and a thorough *Divine*: Upon the *first* Day of the Church too, tho' (to anticipate the Proverb with my own Sense) *not fit to be named on the same Day*; a better *Date* to *You*, than the U. C. of *Rome*; and, for the new Style, *Ecclēsie condita*, (sacred may it be!) *Your* Descendants, if I presage not in vain, will stand indebted to the *worthy Doctor*, for ever.

My

* Captain *Janezon*.

Epistle Dedicatory.

My Place was, certainly, to come
after, at a greater Distance, which
I must always do with unequal
Paces: But, the Way being clear'd
up by so great a *Luminary*, to shew
a Stranger to the best Advantage,
I was glad to take the Benefit of the
friendly Morning-Light; and hope,
with the same Candour, *You* will
receive this faint Memorial of the
happy Day, as an Offering to the
Brightness of its Rising, from,

GENTLEMEN,

Bampton.
1. Jan. 1723.

Your very Faithful

Humble Servant.



Epistle Dedicatory.

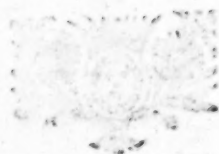
My Place was, certainly, to come
 after, at a greater Distance, which
 I must always do with unequal
 Paces: But the Way being clear'd
 up by so great a Labour, to show
 a stranger to the best Advantage,
 I was glad to take the Benefit of the
 friendly Morning-Light; and hope
 with the same Candour, you will
 receive this faint Memorial of the
 happy Day, as an Offering to the
 brightness of its King's throne.

GENTLEMEN,

Your very Faithful

London.
 1. Jan. 1723.

Humble Servant,





GENESIS xxviii. 16, 17.

*And Jacob awaked out of his Sleep,
and he said, surely the Lord is in
this Place, and I knew it not.*

*And he was afraid, and said, How
dreadful is this Place! This is none
other but the House of God, and
this is the Gate of Heaven.*



Have nothing to recommend
my Design, but a good Sub-
ject; nothing to do, but
divert a little, that I may
not intercept that Light I
cannot give.

The Occasion will remind you, when
a Cloud fill'd the House, it was a Token
of the Divine Presence, as well as God's
intolerable Glory, when it broke out:
And, by the *Mosaic* Account, we yet
reckon

reckon the Evening and the Morning but *one* original Day.

If Tradition be enough to bear all the little Strefs I mean to lay upon it, there is something in your Situation agreeable to the History of the Text, something in it which points to your Zeal, and applauds your Happiness.

The whole Bulk of the Relation, opening to this glorious Scene, turns upon this Hinge: *Abraham* begat *Isaac*, who by his Wife and Cousin *Rebekah*, had Issue *Esau* and *Jacob*. Where note, Blood by the Father's side, was no Bar to Marriage, but only by the Mother's; which is the Point before us. They were very just to the right Line, being possess'd with a Desire to vie the Promise of the *Messiah*. Before the Law, indeed, there was more Latitude; † Necessity was a Law, for the World being thin peopled, they were oblig'd to match in their own Tribes; that being natural in one State of Things, which is unnatural in another.

Long

† Necessitas, quicquid coegit, defendit. *Senec.*
Causæ necessitatis & utilitatis æquiparantur in jure,
Panorm.

Long was this faithful Couple (only not) impatient for that *Honour, which is great in our Salvation.* No less than twenty Years did *Isaac* ply one Prayer, and carried his Wife at last to an Altar on Mount *Moriab* (where he was to have been sacrificed,) to second his Importunity for a Son: An Instance, which shews not only the Duty, but the Place of Success in all our Wants.

In the Fulness of Time, the Lord of Life was pleas'd to incline and favour the Request of these Suppliants. The Lady, unacquainted with the Fits of her Condition, growing with her Hope, repairs to consult God, what this new Uneasiness, what the meaning of this intestine Struggle might be? The Oracle quickly tells her Ailment; *Two Nations are in thy Womb, and two manner of People shall be seperated from thy Bowels: and the one People shall be stronger than the other People; and the Elder shall serve the Younger.* Gen. xxv. 23. Accordingly, when she came to be delivered, *Jacob* had his Fist hard grip'd about the Plant of *Esau's* Foot, (whence his Name,) and stuck yet closer to him, till he had trip'd him out of the best Share of his Patrimony afterwards.

As it happens in our Families, one Child is more preferr'd and indulg'd than another, without any Reason but Fancy; so here, *Esau* being a fiery active *Genius*, addicted to Field Sports, made his Court to *Isaac*; and *Jacob*, who was off such violent Exercise, and lov'd a sedentary Life, was more acceptable to *Rebekah*; one was the Father's Hope, and the other the Mother's Delight; by which means, the Mother and Son laid a Contrivance how to make Advantage of the Father's Indolence and the Indiscretion of the elder Brother.

The first Temptation came unlook'd for, at his own meer Motion, from *Esau* himself, who sold his Birth-right for a Thing of nothing. Dominion and Interest, those Witches of the World, running in the young Master *Jacob's* Head all the while, till he was seventy seven, (as most Vices decay with Nature, except Covetousness, which grows young again in old Age,) easily drew him into *Rebekah's* Measures: And what was afterwards practiced upon the venerable *Isaac* by concert, is better reported in the grateful Style of Scripture, than by us, who are Parties ready to cast a Veil upon it, and have nothing more at heart, than to be numbred with *Abraham*.

ham, Isaac, and Jacob, now and always named with Almighty God.

One Remark (call it what they please) is very just: That, from and after *Jacob's* Name was turned into *Israel*, the Faithful were never called *Jacobites*, Supplanters; but *Israelites* indeed, *Princes of God, in whom there is no Guile.*

To hit off so pertinent a Digression, as quick as may be, (for I promis'd to keep my Distance, and to interfere very sparingly with the leading Rite of this seeming Day,) the Hostility, a Secret worthy of God to unty, was begun between these rival Brethren, in the Womb before they knew Good and Evil; which, when blown into open Wars, was like to breed ill Blood, and leave bad Impressions. The Contest, (like an Earthquake, or Thunder pent up in a Cloud,) when it got Air and Vent, grew so hot at last, there was no way, alas! to *compound* these ungracious Brethren, but by *dividing* them.

The Father and Mother, to preserve the favourite darling Son of many Vows and Prayers, order him to his Uncle *Laban's* at *Padan-aram*, till his Brother's Resentment was cool'd, and his Fury turn'd away. Hunt the *Clito* Prince over the wintry Mountains, stalk him thro' the

the Valley of the Shadow of Death, he cannot be unwell so long as *God rules in Jacob; and unto the Ends of the Earth.* Under his Auspice, no sooner bidden than gone, he equips to seek his Fortune, under whose Conduct there is no Misfortune; nor are there fewer Documents than Actions in his Travels.

With little Provision, and less Retinue, he lights upon *Luz*, where he lodg'd that Night: For Sorrow will drive a Man to Shrift or Solitude. Benighted, he was glad of a Shelter of *Almond-Trees* (so the Word signifies,) for his Pavilion, the Earth for his Bed, and a Stone for his Bolster. Thrice happy they, wherever they be, *that are covered with a covering of the Spirit!* Here the *SCH ECH I N A H* appear'd to him, assuring him of God's watchful Providence: And here he lays the first Stone of his Gratitude and Devotion in Memory of it. To the double Portion of the Primogeniture is added another of the Spirit. He that was but *half* a *Child* (yet the last, and by Consequence, the best Edition of one) has learn'd us *Borough-Englisch*, and speaks like a Priest and Oracle; for these are not meer humane Expressions, but the Voice of Inspiration, *certainly; surely the Lord is in this*

*this Place! How dreadful is this Place!
This is none other but the House of God,
and this is the Gate of Heaven.*

At this Pause, this Break of the Account, it is not far to the Application, which is brought home to your own Doors. Mountains and Groves were the first Nurseries of Religion, true and false: Witness your own *Luz* heretofore, witness *Paradise*. Tho' in a literal Sense, the *Almond-tree* does not flourish in this Soil, (however blest with *hoary Heads, a Crown of Glory,*) yet in this (once a) Forest, Woodland Country, there were Arbours enow to shade the Superstition of the *Druids*, being natural Temples of *Heathen* Gods, as dark as their own Deities, with an awful Gloom.

Such a Foundation they gave the * *Capitol* (now a Church, before a Temple) in *Rome* upon the Ridge of a Hill, in a lonely melancholy Umbre of Thickets. The *Heathens* fancied, perhaps, they were

* Hinc ad Tarpeiam sedem, & Capitolia ducit
Aurea nunc, olim sylvestribus horrida dumis.
Jam tum religio pavidos terrebat agrestes
Dira loci, jam tum sylvam saxumque tremebant.
Hoc nemus, hunc (Inquit) frondoso vertice collem
(Quis deus, incertum) habitat deus: Arcades ipsum
Credunt se vidisse Jovem. *Virg. Æn.* 8. N. 347.

were higher Heaven on Mountains, than in the Valleys; and might have thence a readier Audience and Dispatch. Here the Place of Sepulture, they had frequent Apparitions; and after their uncouth Way, hallowed several Trees to several Gods, presenting them with Garlands and Branches of better *Wood* than *themselves*. The rude Opinion then was, that some Trees were under the Influence of one *Star*, some of another, which they planted in their *Names*, and worshipped, as having occult Vertues to inspire and protect their Persons. Being reputed thus sacred, they trim'd them up with Lights and Streamers, and hung the Spoils of War upon them: From which antique Fashion, the *Romans* borrow'd the Figure of their *Trophies*. Nay, so far were they gone in Bigotry, that Passengers sat down to mutter their Orisons to every hard-hearted unrelenting *Oak*. Every Copse was a Place of Superstition, where they ador'd the solemn Silence of the *Grove*. What Vapours and Illusions fill'd their bewildred Minds, we are not curious to know; but their Heads were strangely clouded, and the whole Age overcast, when they put *Darkness for Light, and Light for Darknes*s.

Such;

Such, I imagine, was *this* Situation of the former House, which now rises upon Columns, like the Palace of the Sun, with a marvellous Brightness; cover'd with Heaven, and full of the true God; insomuch, that *his pleasant Plants, and all the Trees of the Wood shall rejoice before the Lord.* Once more, Sun, stand thou still upon Gibeon, and thou Moon in the Valley of Aialon! At least take a transient View of this People, and the Elegance of a *British* Church, to blazon the Express thro' your Courses. See and let your Fellow-Creatures see thro' Scales and Cataracts; *One thing we have desired of the Lord, which we will require; even that we may dwell in the House of the Lord, all the Days of our Life, to behold the fair Beauty of the Lord, and to visit his Temple.*

There is nothing in this Action of the Patriarch to countenance a foreign Vanity; but a good deal to justify your Practice and your Levies, *for the Habitation of the mighty God of Jacob.* The erecting a Pillar was no Idolatry, but the anointing it with Oil was a leading Rite of Dedication; for the Pillar was not the Object, but a Circumstance of Devotion. 'Tis their Fault that warp the Instance to a false Religion; which, I suppose

was done here, and in other Countries about us.

Heaps of Stones were Marks of Treasuries, Mercies, and Misfortunes ; and great single Stones, placed at some Distance, in a loose *Geometrical* Figure, whether by Art or Nature, are not, *certainly*, Monuments of Battles, or Boundaries ; they were, I suppose, *Heathen Temples* ; at one Stone the Priest had his Station, at others the People worshipped, fancying them to be animated with the *Genius* of the Place, or some divine *Spirit*. The Scripture sets a black Character upon them, and their Votaries, as both of a *Grit*. Thus the Prophet exposes *Judah* ; *She committed Adultery with Stocks and Stones*. Again, *Among the smooth Stones of the Stream is thy Portion*, they, they are thy Lot : *even to them hast thou poured out a Drink-offering, thou hast offered a Meat-offering*. Jer. cxi. 9. Isa. lvii. 6.

By all the *Fear of his Father Isaac*, our Chief was more a Man, than to bow to a Pillar, which he votively set up, as lawfully he might, in Memory of GOD's Appearance to him. Hence the Pagan Custom of Travellers, when they came to great Stones in the Highways, to pour Oil upon them, fall down and worship.

ship. These were called λιπαροὶ Λίθοι, *greasy burly Stones*, which they ador'd, as Symbols of Divinity, and Lumps of heavenly Power.

Among these Remarks, which I owe (all, or mostly,) to the incomparable Learning of a late great *Prelate*, we are told; once a Year, and no more, upon that very Day Twelve-month, their City was taken by *Titus*, the *Jews* were permitted to walk the Streets of *Jerusalem* (whether this * *Rock of Jacob* (however our Neighbours came by it) was translated from *Beth-el*) to saunter and moisten it with their Lamentations, their Oil and Tears. Asham'd of the Stupidity, and beat out of this Fort, they would shift the Superstition off themselves upon the *Phocinians*, as the first Homagers of this dumb and deaf Idol; consecrating others, which they called *BAETTILIA* and *BAETTLI*, from the Stone at *Beth-el*; whence perhaps *Boetylus* (the Stone *Abadir*) which *Saturn* devoured for his Son *Jupiter*. So apt is humane Nature, as it were on purpose, to mislead, to deceive and disappoint the keenest Inclinations in Mankind.

C 2

The

* Ni fallat fatum, *Scoti*, quocunque locarum
Invenient lapidem, regnare tenentur ibidem.

The true Moral of the whole Account, is *one Church and one Faith, one Altar and one Priest, Unity and Uniformity in Religion* : And the general Issue is, if the Nations were so stiff in Cases of palpable Nonsense, we Christians should be heartily affected in the best of Causes. Wherefore, having such an Altar and such a Church, *built upon the Foundation of Prophets and Apostles, Jesus Christ himself being the Head Corner Stone, we as living Stones, cemented with his Blood, should edify one another, acceptable to God, which is our reasonable Service.*

As to Places of Divine Service, their Dedication, Distinction, Form, Sumptuousness, Sanctity, after the Holy Scriptures, and the elaborate Office of this Day, to give in Plea the judicious Mr. Hooker's *Polity*, I reckon a full Argument, and so leave the Joy of this Day, and the Glory of the Work, which speak for themselves; and the Honour of the *Ceremonial*, which cannot be so well-spoken to, to the chosen Men of *Israel*.

The End of my Duty (to Happiness may it turn!) is to congratulate your Accession and firm Attachment to this Altar, and (while your past Labour pleases in this Scene, and future Care vanishes in a golden Dream) to awaken your

your Reverence like your Leader *Jacob's*; that as you have a Church worthy of God, so you would (to whom nothing more seems impossible) make yourselves altogether worthy of it. Each Signal from these Battlements is a Call from God to appear in his Presence, or prepare for the last Resort: The Terror of which is much abated by the Favour of the other, whereby ye are his known Domesticks, and constant Retainers to his Communion; and lay yourselves a fair Interest (nothing can be more) to be tried by the Doctrine of your local Saint and Guardian, the distinguishing Saint of a Country, when *he shall sit upon a Throne, to judge, peradventure, this very Tribe of Israel.* And, to be affectedly plain, I know no Reason, why this Church may not be called St. *ANDREW's*, as well as the Town is called **PENRITH*; why ye may not call your Walls *Salvation*, and your Gates *Praise*.

The House we are now preparing for the last Hand to hallow, mutually to hallow us again, is represented in the Text, as the Court of a great King and

his

* *Pen rith* is *Red Hill*. Brit,

his prime Ministers, who sat and did Business in the Gate; to remind us, the Temple of *Justice* is way to the Temple of *Honour*.

What Cares are to dress our Souls before we come here; what a mystic Power, at our Entrance, unaccountably, like the Breathings of the Spirit meets us in the Face, every one that thinks, must feel, if our Saviour had not admonish'd us; that if we do but apprehend any Design against us from a Neighbour, (who is our *second self*,) we must first leave our Gift before the Altar, and the aggriev'd Party must treat with the Aggressor, for God's sake and his own; must cultivate a better Understanding, if possible, before he offers any thing, his very Prayers: Since while we are at Variance about nothing, it is unreasonable to expect the Blessing of God, till we give up the Prejudice; for, *if we regard Iniquity in our Hearts, the Lord will not bear us.* We have his Letter of *Fusion* for it.

Here then, naked and dissected, we turn ourselves inside out, before that Eye which looks us thro' and thro'. The Vision of *God*, specially here present, is to be supply'd by our *Faith*; who sees thro' Mountains and Rocks, invi-

invisible to us, as clearly as thro' a Telescope. If he observes all our Postures and Movements, when we are ungirt and off Duty; much more, in a peculiar Manner, when we come in our Harness to regain his Paradise, will he take notice of our profess'd Addresses or Attacks, our Habit and our Mind. Yet notwithstanding our Freedom of Access, still he is GOD, and we but *Petitioners*, who must not prescribe, but pray to him, and *wait for his loving Kindness in the midst of his Temple.*

The Air and Perfume of the Altar are Preservatives against Infection and every evil Taint, to make our Lives, on all Occasions, as sweet and flaming as our Incense. In Business or Conversation it would be a ready Check to any base Design, should we ask ourselves, "What will God think, or say of it?" To consider whether we have been lately at *Church*; or whether we resolve to go *there* no more? For *there* we take the Test of our Sincerity, and engage what manner of Persons we intend to be without Doors: *There* we drag out those Sinners, the *Amalekites*, ourselves within ourselves, and chew them before the Lord; *There* we enter into Covenant,

nant, and renew an Alliance with our Almighty Friend.

No *Humane Engine*, not Sword, not Battle-Axe, nor the Blade of *Goliath*, however wrapt up in fine Linen, and laid behind the *Ephod*, (as a *Tool* imports,) can cut us off from this Body; the dreadfulest Censure on this side Hell: Yet, I agree it, he that excommunicates himself by going to no publick Worship, is so far a Felon to himself, a Curse and a Scandal to all Society. No better is the Hypocrite that halts between two Opinions, and makes all Religions the same. So *sincerely* prophane, but with more Skill and Impunity than *Esau*, is the native Conscience of some Countries, which browses upon the very best of Principles, and nothing could keep but the Fat of the Land!

That Spectacle 'tis hoped, will never be seen of a worthless Man, good for nothing. Something may be gather'd from the Modes of all Parties, as a Cordial out of Poison. The *Simplicity* of one Sect, and the *Strictness* of another, challenge them that want such Qualities; which we value not from the Exercise of others, but a higher Authority, and their intrinsic Worth. It is not from *this* or *that* Persuasion, or some Religion

gion of their own, that one will not *swear*, and another will not *pollute the Sabbath*; all *these*, and more, they have from *our Religion alone*: Of which we have many bright and glaring Examples within our *Pale*; and in those Examples the Possibility and present Reward of *Virtue*. 'Tis a poor and bold Ambition, to brave it in furtive Colours, and the gleanings of our Faith; when they are invited to come in for a better Portion: For still the Harvest and Vintage are ours, tho' they please themselves to make a Noise, *like the shouting of Men, when the Vintage is done*.

Let our *Observers* observe it, Extremes are to be avoided, as well in our personal Conduct, as our publick Appointments. Hence, because some are *superstitious* or *sordid*, therefore we must not be *decent*. Some have nothing to prove their Religion by, but their material *Church*; others, rather than be so religious, will have no *Church* at all.

'Tis true, in our private Family-Devotions, where two or three are at Prayers, God is with them: which is no Argument against the common Liturgy, our Saviour and his Apostles reclame. It ought to be consider'd at the last Peril, whether dividing into two or three hundred Sects

and Factions, be the same thing with *one Faith*? Whether the Religion of God must stand, or every Man may coin his *own*? Whether a plausible Separation shall win the Promise, when there is no flaming Sword, (from the Barrier to the Goal,) no, not a civil One to drive them from the Tree of Life? Moreover they may remember *two or three* were a regular Congregation, when Christians were but a little Flock, an Handful, that were, then, glad of Crypts, and Caves, and Catacombs, for their Devotion; were fain to say their Prayers in the Sepulchers of the mighty Dead, which might have been their quiet Graves, if more than humane Cruelty, like a *Demoniac*, had not rooted up the Tombs.

Many Rivers of Tears and Millions of Sighs did God charge in his Book of pious Saints, great in their Acts, greater in their Sufferings, greatest in their Faith, in that bloody Period: Whereas the World, now rather seems to glory in the Shame of a religious War, in which 'tis well if there be Religion enough to secure the Stability of future Times. What can the great *Pannel* of the Universe (all sworn, or should be so,) who have the Laws, Examples and Manners of all before them to go upon; what can they expect from Heaven

ven but a Mark, that are not agreed in their Verdict, that jar in their Principles, and divide in the Mode and Measure of their Blessings? In vain has God given us a Revelation, if we deny it the Force of a Catholick Rule: The discordant Use of which is an avow'd Abuse; and as *Rome* fell by its own Strength, so may other Societies, disunited, perish by their Liberty.

'Tis a bold Stroke to misinterpret some Passages in Scripture, as if any thing would serve *God*, to spare their *Mammon*. What Delight God took in his *Tabernacle*, we are apprised, by his giving *Moses* a Model of it from Heaven, with an expresse Charge; *See that thou make all things according to the Pattern shew'd thee in the Mount*. To prepare nothing extraordinary for the Reception of a GOD and his Army, which, tho' the naked Eye cannot discern it, fill the *Mount*, to guard and assist us, is a mean Opinion of his Majesty, a base Requital of his Defence. To grudge him a Moiety of his own, is a mean and narrow Spirit: And slow Disciples are they that can forget what is written of his *Christ*; *The Zeal of thine House hath beaten me up*. But ungenerous Minds, forgetful of their Master, and diffident of the Cause, are ready to yield it to the *Jews* no less obstinate

in *this* Piety, than lesser Points; who were never better employ'd, or better pleas'd, than when they made a Business of it.

No Man ever yet lessen'd himself, to greaten his GOD. Two noble Images of this kind, in the last Chapter of the second Book of *Kings*, glow and lighten in our Faces: One is of a private Subject (I mention it for the sake of *Honour*, because on his side very mighty exemplary, on yours more than exemplified in your Contributions) who vow'd his Threshing-floor for an Altar-stead, and his Team for a Sacrifice, to the Value of fifty Shekels of Silver. The Character throughout is not less sublime than the Offer; *Let my Lord the King take and offer what seemeth him good: And the Lord thy God accept thee. All these things did Araunah, as a King, give unto the King.* A generous Instance, which nothing could out-do, but the greater Mind of his inspired Lord; who immediately advanced six hundred Shekels of Gold for the Ground on which the Temple was to stand, and this but an *Earnest* of those vast Sums, which afterwards rais'd a Work, the Wonder of the World.

What Foundation this terraqueous Globe rests upon is a Secret, and will be a Mystery to Men of Science: But from the

the *Scale* of our *Patriarch* we are satisfy'd, this Church on Earth, *even* this is the only true Step to the Triumphant: The rearing and adorning of which is so promising, so Godlike, that our Hope and Happiness is to pass *hence, to a Temple made without Hands, eternal in the Heavens, whose Builder and Maker is God.*

The Doctrine and Discipline of the Reformation are Credentials enow to us, that believe and practice a good deal of the Adoration above in our own Church; who have it by heart, and may rejoice that we have, when we come at the general Assembly to shew we are no Strangers to our own Service, where all the Charms of Holiness shall be display'd. And to drive an Alliance of divine Offices thro' both Kingdoms, if a Wish can do't, May every one of *Christian* Pretensions govern himself with a *Berean* Mind.

It was worthy of *Augustus*, who found the City *Brick*, to leave it *Marble*. Your *Ædiles* and *Benefactors* far from making a Merit of a Duty, on these very Pillars, like Philosophers in the Books they writ the Contempt of *Glory*, have inscrib'd their own; and withal, at the same time, have been so just and good to the Envious and Unwilling, as to found them a Place for Repentance and second Thoughts.

I have

I have silently wondred, what I am not afraid to speak out, how the biggest Mortal upon Earth dare, in the Face of the Thunderer, ciele himself in Cedar and Vermilion, where the Church lies forsaken and neglected. *Solomon*, to be sure, finished the *House of God* with all Magnificence, before he laid one Stone of his *own*.

The Complement may be too late to say, *You did well, this Sanctuary was* (where may it ever flourish,) *in your Heart*; which I proudly submit to your Zeal and Expedition: But the Congratulation is not ill timed, founded upon Fact and Truth, that *the Glory of this latter House is*, sensibly, *greater than of the former*; and a *greater than Solomon is here*.

And blessed be *God*, by this Payment of our *First-fruits*, that we have a Communication open'd unto us, to transfer the best of our Effects into a Kingdom before us, which will be an *everlasting Possession* to us, and our last Posterity.

IT is finished. And now the Difficulty is over, methinks in every Look I see the Day-spring and Shine of that Prince, who was glad when they said unto him, *We will go into the House of the Lord*: The next blessed Sight to which, is to see the Place (where God gives his Peace) at Unity in itself. It is a *Church* fit to oblige your
Friends,

Friends, to see how well you have apply'd their Bounty ; to conquer and conciliate others (who may come to love you better for it) when they behold you have not done ill without them: And it will be the happiest Work of our remaining Lives to grow old in *her* Arms ; whereby we profess to God in a material Proof, how firmly we believe that Article of our Creed, *the Catholick and Apostolick Church* ; whereby we declare to Men before all the World, who is *Lord Paramount* of this Country, whom we, knowingly, recognize and honour in this Solemnity.

In War and Peace this is his Palace : This the Sanctuary of his People. Let the World *Janus-like*, look two Ways at once, while *the Lord of Hosts is with us*, this Temple shall be open : It shall never be shut, while *the God of Jacob is our Refuge*.

It would flush a Friend to this holy Ground, and pall an Enemy, (if Mankind can be an Enemy to it, without turning Rebel to his kind) to read the chearful and pious Emulation of all Ranks ; what vast Preparations were made for the Temple, who should have the freest Heart in the Fund, the first Hand in the Service ; but *no Man doth the Work of the Lord faithfully, that effectually does not his own* : With what Ceremony and Address, Prayers and

Heca-

Hecatombs were offered in the *House of Ages*; But all this is repensed in one single Consideration, *No Man serves God for nought*. To be his Servant is a Style superior to all Titles of Dominion and Empire: *One Day in whose Courts is better than a thousand.*

Let the History of *Saul and Samuel* season our Conduct; and let us pray.

We beseech thee, O Lord, with this Fore-tast of our choice Vows, till a consecrating Hand shall present the whole Sacrifice, look graciously upon the Endeavours of thy People. Look again upon thine Inheritance, and vouchsafe to resume thy Possession. Let thine Eyes and thy Heart, thy merciful Ears and thy mighty Arm be over this House, Night and Day, that it may continue thine for ever. Respect the Habitation where thine Honour dwelleth; that it may be an eternal Excellency, a Joy of many Generations. Avert from us those Evils, and give us those Blessings, as Solomon pray'd on the like Occasion; That we, thy Servants, being hurt by no Persecutions, may evermore give Thanks unto thee in (this) thy holy Church, through Jesus Christ our Lord. AMEN.

7 JUL 66
F I N I S.

The DEDICATION.

A
SERMON

Preach'd at the
CONSECRATION
OF
St. *ANDREW's* Church
in *Penrith, Cumberland*;
March xvii. MDCCXXII.

By a COUNTRY DIVINE.

L O N D O N,

Printed for THOMAS CORNEY, Bookseller
in *Penrith, Cumberland.* MDCCXXIV.

THE DEDICATION

SERMON



CONSE

OF

ST. ANDREW'S CHURCH

in the Parish of St. Andrew

MAY 20th 1800

By A. C. ...

LONDON

Printed by ...



TO
The Right Reverend
THE
Lord Bishop
OF
D E R R Y.

MY LORD,

THERE was an Age,
when some, who pre-
tended more than ordi-
nary Skill in *Mystical*
Learning, would divine after the
A 2 Event,

Epistle Dedicatory.

Event, (had it then hapned,) the CHURCH, you consecrated to Day, could not rise, till you arose, THE BISHOP, to deliver the Seisin of it.

To talk at this rate, like an *Adept*, for want of Thought (where Thought and Duty more gravely demand my ALL) is all *dawbing* in the Face of a Prophecy, before the best of Masters.

I am not so read, to decypher the Code of Secrets: But that a special Providence put the Solemnity into a Right Hand to sustain it, is, I conceive, a mutual Pleasure to Your Lordship, and every Good Gentleman within the Honour of Penrith.

On whose Account, (Your Lordship being, in some Sense, the Founder

Epistle Dedicatory.

Founder and Finisher of their Church,) it had been a wilful Breach of Trust, no less than a notorious Blunder in me, (as my weak Presence, and contemptible Speech, could not pierce thro' the popular hazy Air of the Palace of the great King,) to deny the Congregation a little Satisfaction under this *Address*, being so naturally led to a Dedication by the Title of the Discourse.

The sole Design of which is, to record to all Posterity, That, on *Sunday* the seventeenth Day of *March*, in the Year One Thousand Seven Hundred and Twenty Two, St. *ANDREW's* Church in *Penrith* within the County of *Cumberland*, was consecrated by the Right Reverend *Father* in God, Dr. *WILLIAM NICHOLSON*, by Divine Permission, *Lord Bishop* of *DERRY*, sometime Bishop of this *Diocese* ;
where

Epistle Dedicatory.

where *Your* ancient *Cumbrians* still
claim the Honour of *Your* Birth, and
crave *Your* Blessing, implor'd on me
also,

HOLY FATHER,

Your Lordship's

Most Dutiful

17. Mar,
1722.

And Devoted Servant,

T. W.





JOHN X. 22, 23.

*And it was at Jerusalem, THE
FEAST OF THE DEDI-
CATION, and it was Winter.
And Jesus walked in the Temple in
Solomon's Porch.*



IN the Name of GOD;
to him and Happiness
may all our Dispositions
turn: Hither we refer
our first Beginning and
our last End. AMEN.

The Rebuilding our Churches is to our
own Edification, the Adorning of the
Gospel, the Beautifying our Faith; an holy
Symbol of the most High GOD we belong
to, a royal Mark of favourable Times, a
manly Confession of our Principles and
Prosperities: And the more sightly and
attractive is the Blessing, in all respects,
when

when it is free as our Religion, and perfect as our Freedom.

It must gladden our Hearts and greater our Condition, to lay it beside the low Life and hard Circumstances of primitive Christians, in point, either of Wealth, or Liberty. Our *Jewish* Ancestors too were mostly, prest Men in the Service of the Tabernacle: Their Estates were deep charged to furnish the Altar. But we, that are allowed *Straw for the Brick*, are under no such Exactions; are all Volunteers, whose Oblations are not to be valued, in the Lump, but by the neat Quality of the Mind: A Dispensation of that generous kind, which puts it upon no Man, whether he *can*, but whether he *will*, be happy.

This august amiable Dwelling, the Desire of your Eyes, is the Delight of ours; once begun and soon completed, is Matter of a lovely Contemplation. Arguments are Shadows, where Monuments appear: Among which I now cite, and shew, perhaps one of the fairest Churches in the Land; which reflects your Warmth, and resounds your Felicity; which answers agreeably to your Joy, and swells every Note of *Glory to God on high, in Earth Peace, and good Will towards Men*.

What

What the rare Humanist, and polite Master said of his fine Client; * *ut famam ingenii expectatio hominis, expectationem ipsius adventus, admiratioque superaret,* is no Anticipation of your Credit, for whom the Accomplishment of this last awful Work was reserv'd; whose Character improves still, more and more, in the sacred Dress, and encreases with your Numbers.

Not Zeal, nor Envy, can demand a more shining Instance of a noble Spirit, than the Preparation here, made to en-
throned the Word of GOD. Your inva-
riable Resolution, your unwearied Appli-
cation, your weighty Charge and unex-
pected Discharge of it, (and, what may
not be expected from united Hearts, hence,
let the timorous World judge!) wherein
the Materials are extraordinary, and yet
the Workmanship exceeds the Matter, as
much as your Conduct surmounts both;
what Carefulness, yea, what clearing of
yourselves, what Indignation, what Fear,
what vehement Desire, and what Zeal!
(all which try'd your Patience by Turns)
in all things you have approv'd yourselves

B

to

* Cic. Orat. pro Arch. Poetâ.

to be more than Conquerors, clearly, in this Matter !

O *Altar, Altar, and all ye Works of the Lord, bless ye the Lord, praise him and magnify him, for ever !* O all ye Saints, that can be excused half a Glance, the twinkling of an Eye, from the blessed Vision, review and compare the Iron Soil of your Pilgrimage with your happier *Britains ; Tours, in the Faith.* Your mortal Ashes, that want an Urn, are cover'd with Heaven : in Resemblance of which, your *Martyriums* rise to the Honour of your GOD and our GOD, at this Distance. So faithful and worthy is that *Saying ; The Blood of Martyrs is the Seed of the Church !* O, all ye *Prophets and Apostles*, ordain'd to fill this holy Place with the Light of your Heavenly Doctrine, who are represented to receive good News from our Country, with an Air of Pleasure ; be it notified unto you, we dare, and do, rebuild your Churches, tho' the Heathen furiously rage, and *some-body* pretends a vain thing ! Ye that stood amazed, by your Master, to see the goodly Stones and consecrated Things of the Temple, permit us to mingle this Congratulation with your past Astonishment !

To crown these Appeals, let us address the Author and Finisher of our Faith, the
Blessed

Blessed *Jefus*, whose Presence made the Glory of the latter *House* greater than of the former, (as much as this, kindly, outvies (not eclipses) the *other* with collected Rays; in whose Light we hope to see a Light, like the Star in the East, that will stand over the House, and Stream, when the last Sun is set, in Conjunction with *the Lord our Illumination*,) that he may delight to set his Tabernacle among us, and manifest himself unto us in this his Palace, as a sure Refuge.

By the Favour of GOD and *Your* Concord (which, singly, give small Beginnings a vast Increment) we, now see, and exult to see, The HOUSE of AGES finished in eighteen Months, the Glory of the Clime, and the Torment of them that have evil Will at *Sion*: Whose everlasting Doors we enter with Thanksgiving, to speak good of *His* and *Your* Name.

Tho' the Pass to Vertue be hard to get over, God forbid Men should offer that which cost them nothing. If Works of Piety trouble not our Mind, which makes the Work exceeding pious, they cannot affect our Fortune, which is insensible; nor Posterity, which has no actual Claim to our present Right, and is in this, prematurely happy, to want nothing but the Honour (with the *Expence*) of this Accomplishment;

plishment; has nothing to do, but serve God, gratefully, on your Foundation.

After all this Labour of Love, the Harvest will whiten in due Season: Only, it will be to your Vigilance, that an Enemy sow neither Teeth nor Tares among the cheerful Grain.

WELL! The Heat and Burden of the Day are over; and good Luck have you to rest and celebrate this Festival, in Imitation of the GOD of *Jews* and *Gentiles*, and by the Authority of the GOD of Christians on the like *Occasion*: *It was THE FEAST of THE DEDICATION, and it was Winter. And Jesus walked in the Temple, in Solomon's Porch.*

The Province here assign'd me, (and who would not be so happily employ'd every Day?) is to explain the Theme, and accommodate it and my self to the present Service.

In order to which, be it yet premised; to our lasting Pleasure were we entertain'd with an Historical Account, what Reverence is due to Churches from their Infancy, down to the Apostolick Age, by a dignify'd Hand, from this Cushion: To admonish us, we should not tread this Court with an incomposed Foot, in Allusion to the Eastern Custom of putting off their Shoes, when they came to Holy Ground.

In

In which Argument if I dip (being grateful to retouch it) it is only to commend our Memories, but much more that *Divine* Performance.

Before our Saviour's Passion, when he was to institute the blessed Sacrament, he (who knew what was in Man) sent his Disciples to a Person in the City, whom he describ'd, ready to receive them, and shew them the [*Κατάλυμα*] *Guest-Chamber*; a Guest, in the Parable, signifying a Christian Convert. Whence it is more than probable, that hospitable Man was acquainted with our Lord and his Communication, had entertain'd him and his Doctrine, before this Interview. There is something, (to give the *Jews* an easy Diversion,) in the *Original*, that sounds like a Dissolution of the first Ecclesiastical Polity: But I must not affront you with allegorical Divinity, (much in Fashion about the Time of *Gregory the Great*,) or put the Pedant, or Critique, upon it.

This, or some such *private* Oratory, among other * Names, might also be called,

* Ἀνάγωγ. ἐπιπαιτή. ὁ οἶκος ἔησαν. and, which explains all verbatim, ἡ κατ' ὄνομα ἐκκλησία. A Church was known, under several Names, by the Greeks and Latins. To mention but two among the latter: Conventiculum, which if our Brethren be so acute, they may smell to be Roman; and since the Church is Catholicick, and the Civil Powers Christian,

led, [ὕψιστον] the *Upper-Room*, kept for the Christian Mysteries: A settled and determinate Place, well known to Strangers, of every Nation under Heaven, that would come over, as well as we do, the Way to our Churches. Thus, after the Ascension, the Apostles continu'd the Eucharist, κατ' οἶκον, which need not be rendred *domesticatim, from House to House*; nor according to the *Cambridge Copy of Beza*; but, *in the House*, or *Domestick Chapel*, where they might communicate without Offence or Disturbance.

The *Severian Commentator*, who furnish'd our Age with extraordinary Notions, will hardly extend *breaking of Bread* to the Holy Sacrament, but only to civil Feasting, and a friendly Converse; of which the Communion is the best Security; [Acts 11. 42, 46.] But the Familiarity of the Disciples could not be capital, without some Overt-act, as *Baptism*, and the *Supper of the Lord*. The *Vulgar* translates it sensibly enough, [κατ' οἶκον, *per domos*] intimating, they did communicate

stian, had better signify nothing. Titulus too was Latin for a Church. Pii Papæ Epist. ad Justum Viennensem. On this is the Canon founded, which allows no Person sacred Orders, without a Title; that is, unless he is provided of some Church. Can. 33.

nicate *Sacramentally*, about, or some-
where, sometimes in one Friend's House,
sometimes at another's ; for fear they
should be surprized in the very Action.

'Tis no hard Talk to quote sundry Ver-
ses wherein the *Proposition*, which gives
all this little Umbrage, has a fixt limiting
Power to † *Time* and *Place* : And common
Sense may tell us, it was impracticable
to set up the Christian Sacrifice in the
Face of a *Jewish* Altar. Ancient Fathers
agree it, the Usage was for the Disciples,
first to say their Prayers with the *Jews* in
the Temple, and *then* adjourn to the Man-
sion of some Believer, (not to every House
in the Neighbour-row, where the Room,
perhaps, was not convenient, or the Fa-
mily to be trusted with their Safety,)
there to give and receive the Holy Com-
munion : And after, to refresh themselves
with a Love-feast of such Things as they
had, or were provided for them.

From which State of the Case (the Case
being fairly stated) I would fain hope,
none are so addicted to Singularity and
Dissention, so abandoned to Reason, so
lost to the Gospel, to the Honour and
Interest of true Religion, so (finally) pre-
possess'd

† *Mat.* i. 20. *Luc.* xv. 14. *Acts* xv. 23. — xxiv. 12, 14.
— xxv. 3, 15. 1 *Tim.* iv. 1. & alibi passim.

possest and prejudiced against the Peace and Practice of pure Antiquity, as to forge Pretences to justify a Separation, (since Christ and his Family, all and always join'd with the National Church (except (which, here cannot be pretended) in the Sacramental Part, which then was not there introduced) or defend Ignorance with Contumacy, that is, a less Fault with a greater.

When Prophecies began to bear, and the Empire became Christian, the Church laid in the Bosom of the State, and the State in the Arms of the Church: Then these Fabricks lifted up their spiring Heads into Heaven, to draw all Men unto them.

The Form and Parts of ancient Churches are veil'd under Names, too hard for common Apprehension; we have not proper *English* Words to express them all. You have more Satisfaction in your own Account, and the *best* seems equal'd in *this* Model.

The Text points to the *Jewish* Temple, which, at first had only two, and then three Partitions; the inner Court for the Priests, the main Body open at Top, and the outer Court for the People, which was cover'd upon Occasion. Hither our Lord retired thro' the Inclemency of the Weather, called *Solomon's Porch*, from the Founder;

Founder; afterwards repair'd like our Cloysters, Portico's, or Piazza's.

From this *Idea*, primitive Christians built their Churches (commonly) with three Apartments; *νεβωδε, ναος, & θησαυρον*. The two first Words are maritime Terms: Whence we still say, the *Nave* of the Church, being oblong like a *Ship*; a common Metaphor alluding to *Noah's Ark*, to save all righteous People. It will be therefore impolitick, and unmercifully done of them, who want no Talents to divide and sink the Best Constitution, to object to us, *we* have more or fewer Contrivances, than in our ancient Churches; and this too (with a just Temperament of Passion be it spoken) by them that have none.

Here then (while others, with a false Steerage and falser Colours, fluctuate between *Scylla* and *Charibdis*, casting up Mire and Dirt) may you lay up beaten Oars and votive Planks, in Memory of the pleasing Toil. Tho' the Night has been long to you, and not many Stars appear'd, your perpetual Sun is now up; only be conjured to keep close to your Vessel, and there shall be no Loss of any Man's Life. You are embarked in a sound Bottom, (God and His Bishop are your Pilots, what then can you fear?) which
C by

by the Divine Grace, and your best Endeavours, will land you safe in *Abraham's Bay*.

Thrice was the imperial House of God built up, and thrice solemnly consecrated. The *first* Temple was built by *Solomon*, the *second* by *Zerubt'ahel*, and the *third* by *Herod*: Tho' that fitted up by *Ezra*, enlarged by *Nehemiah*, carried on to more Perfection by *Zerubbabel*, and finished by *Herod*, because of frequent Interruptions and Additions given it, for six and forty Years, did, and does commonly pass for the second Temple.

The *first* Consecration was perform'd by *Solomon*, the *next* by *Nehemiah*, and the *last* (being a Restauration-Service in our Sister Churches) by whosoever administered the Pontificate under *Judas Maccabeus*; the Festival continuing eight Days, which was to be perpetual.

When *Zorobabel* entred *Jerusalem*, he could not find the City within the Walls; scarce the Temple above Ground; at last he hit upon the Foundation, which he pray'd to arise, as great as his Power, as joyful as his Soul.

As to the *Maccabees*, descended from a Priestly Tribe, and usually known by the Name of *Chasmonees* before, they had their Title from the initial Letters of

of a * Sentence (in the *Cabalistical* Way)
very familiar with them, which had
C 2 more

* *The famous Sentence, referr'd to, was Judas's Motto, and is Part of the eleventh Verse of the fifteenth Chapter of Exodus. Mi Camo-ka Baelim Jehovah. That is, Who is like unto thee among the Gods, O Jehovah. The later Jews affected Abbreviatures; of which Buxtorf, Grotius, and others, give some Examples. All Nations, Pagan and Civilized, have their Symbols upon their Colours. Thus the Roman Ensign was embroider'd with S. P. Q. R. Senatus Populusque Romanus. So, I. N. R. I. Jesus Nazarenus Rex Judæorum. I. C. E. V. iusta causa esse videtur. D. B. 7. diis bene juvantibus. Abundance of these are in the old Roman Monuments.*

I had no reason to trust myself to the Solitude, in a strange Land; but am not so diffident to be ungrateful for the following Communication. "The Sentence is, Mi Kamoka Baellim jedovad, (i. e.) Who is like thee among the Gods, O Lord. The last Word is the Tetragrammaton. "In Rasche Theborth, the initial Letters, M. k. b. j. "Mem, caph, beth, jod, stand for the whole Sentence: "And the Rabbies say, Judas, of the Family of the Asimoneans, used this Abbreviation upon his Standard, when, "as General, he fought with Success against Antiochus; "whence call'd Maccabaj or Maccabeus, by putting in "Aleph after Beth." Thus was I lately admonished by an authentick Hand, and mighty among the Orientals, worthy to succeed that Confessor, the Foun'ner of Queen's College in Oxford. To these I add the Authority of Socrates Scholasticus from the English Valesian Edition: That Constantine the Great, before his Conversion, upon his Descent against the Tyrant Maxentius, being very curious what Deity he should make the Tutelar and Stator of his Army; in the Face of the Heavens, a little after Noon-tide, he saw a Pillar of Light like a Cross, with this Inscription on it, EN TÔTΩ NIKΑ, in hoc (signo) vince, Be thou Conqueror in vertue of this Banner: Which, as Christ directed him, in a Vision the Night following, was the Imprese of his insalible Trophy, ever after. Lib. 1. Chap. 2. Thus I remember our own immortal Dr. MILL had this Impronto, nisi in cruce. Gal. vi. 14. Such a Faith, or Fancy has led all the World to various Imitations

more Charms in it, than the Power of Magick.

When *Judas*, that Sword of the Spirit, and Thunderbolt of War, had routed the Forces of *Antiochus Epiphanes*, immediately he purged the Temple, remov'd the old Altar of *Holocaust*, which the Tyrant had defecrated by setting the Idol of *Jupiter Olympius* upon it, and rear'd and hallow'd a new One in its stead.

Having shook off the *Syrian Yoke*, the *Jews* used, what they got, a religious Victory. This was the Face of their Ecclesiastical Affairs, about a hundred and sixty five Years before our Saviour; in which Narrative I have not amused you with *Æra's*, *Olympiads*, nor the dim Roll of Monarchs, (since the Learned are so mad, they cannot agree about their Kings,) and so leave it to Heads better turn'd to Cyphers; being ever ready to submit my Opinion to Matter of Fact, unclothed and in its right Mind.

Eight Days did the Temple blaze from Year to Year; and twice eight Times did they bathe the Altar with an Oblation of great Gladness. The Anniversary they named, The ENCAENIA, a *Renovation* or *Renewal*: Which being put (*technical-ly*) in the Plural, denotes that Formality was the Restitution of the Temple to its
pristin

pristin Sanctity, and the Altar to its Use and Protection. The whole Family of the Word is of the Spiritual Kind; thus St. Paul (*Heb. vi. 6.*) ἀνανεώσιν ἐν μετάνοιᾳ, *enceniare, to renew to Repentance*: From the Sensinefs and Influence of which Verb, St. *Austin* made it free of the *Ecclesiastical Latin* Tongue.

From this Original are derived Country-Wakes and Feasts, in Memory of the Consecration of Churches and Chapels; and, believe it, the Custom would be more laudable, if to the Piety of the Design, Men of Condition would join their personal Charity, to let the Poor taste and see what it is once to live. Such an Opportunity drew our Saviour to honour the Altar with his Presence, when he was *the unknown God* of it: Which became a Rule to the Christian Church, that where the Altar was remov'd, there should be on course, a new Consecration: The Particulars of the Rite being laid down, as early as the second Century, by *Hyginus*, Bishop of the *Roman* See: And it is to the Honour of the *Irish* Church, that she has two or three publick Forms to embrace and bless every such Occasion.

Instead of arguing, (towards the End of my Time,) for which there is no Necessity, because all may be convinced, that
measure

measure your Faith by the Work, as we doubt not your future Conduct will be all of a Piece; from these Strictures may be inferr'd your Justification of this *Day's Office*, (i. e. of *Time* and *Duty*) and more Consequences than I mean to prosecute.

I. *First*, Lawful Powers may appoint Holy-days, in Remembrance of publick Blessings. Our *jure divino* Men in Spirituals, are not always so in Morals; tho' they can keep the Sabbath on the *first* Day of the Week, like us, with a safe Conscience. Litigious and wilful is the Mistake, to admit nothing but with an express Order for it in the sacred Page: As if we were bound to renounce our Reason, and the *Cartesian Principle* [*to doubt of every thing*] were *Gospel*; as if God were obliged, like a Monitor, to attend and prompt us, when to act, and when to suspend in all Emergencies; who has told us, when, and where, and how, to exert ourselves a few Cases, the rest in a summary Way, at the Discretion of the Church, by the Analogy of Faith, but not in such a Latitude, that *every Man may do that which is right in his own Eyes*: Nay, we shall be thought but wooden Agents, if we cannot employ ourselves about our Father's Business, without new Instructions, without

without the Orders of the Day writ out, and sent us from Heaven every Post.

What Injunction had our Forefathers for the *Dedication*, or the Feast of *Purim*? Both of human Growth, yet no Works of *Supererogation*, nor within a *Premunire*; but hang upon the supreme Law, as our Stars do upon Heaven, invisible to our *Antipodes*. They are indeed Commands in Scripture, but not Commands of Scripture: Which our Saviour was so far from excepting out of the general Rule, that in his own Person he countenanced the former; and tho' at every Turn he cut short the *Scribes* and *Pharisees*, yet by saying nothing against *this*, does still license the Practice. All this is no Bar to,

II. *Secondly*, The Vindication of the like Ceremony before us, at which our Lord himself assisted throughout, sometime in *December*. Cold and frozen are they as Winter, stiff and rigid as the North Pole, who cannot bend to this Duty, to bless and be blessed by their Holy Mother, to pray for her Peace, and wish her Prosperity.

To observe to us, *we must not do as the Jews did*, in gross, is too general; which maybe revers'd with more Sense and equal Complaisance, by unsaying, *we must*. Or, that

that we must do *nothing* they did, is just *nothing*, but confute themselves with Famine: I wish to God, that not only I, but all that hear me this Day, were as sincere and soundly attach'd to our Profession, as many of them were to *theirs*, as happy at the End of it, and that our Souls may be with theirs. Or, that we *may*, upon the Matter, wave the Institution of this joyful Day, (by which, I suppose, some are got into *another Gospel*, that are school'd to burlesque the Scriptures) and so leave it to Chance, or *Fortune* the great *Diana* of the *Ephefians*: Be it confess'd, we may; but to be sure we *ought not*, so long as the Case in special is secured in the Text, and will be Canonical, while the mighty Word of GOD prevails. Such impotent Throws parry we off under this Guard, and repel the Weapon upon their own Pates, by observing back again; they, who do every thing they *may*, do many things they *should not*, and leave no fewer things *undone*, which they *ought* to have *done*.

Time and Place are Circumstances of absolute Necessity in all divine Performances: And our Comfort is, if Benediction be a meer *Ceremony*, it is a blessed One. Ceremonies are the Fences of Religion, and so necessary, that our new
Masters

Masters, who reform it into nothing, and drop their hasty Devotions, (as the careless *Ostrich* do's her Eggs) any where in the Sand, to be hatched by a heated Fancy, have not yet shew'd us any one Action without a Mode, whether natural or moral, sacred or civil.

Ceremonies are so call'd, they say, from CAERE a City in *Hetruria*: Which, when *Rome* was sack'd by the *Gauls*, receiv'd and kept the Images and Frippery brought thither by the *Vestals*, till the Restauration by *Camillus*. All we mean by them is Decency, good Order, and the best Manner of serving GOD; as nothing (tho' the Effect of Study or Ex-pence, much less of *Enthusiasm*) can be good enough for him, to whom all our Goods are nothing.

*Delicta majorum immeritus lues
Romane: donec Templa refeceris
Ædesque labentes deorum.*

Hor. Lib. III. Ode 6.

'Tis the Voice of Nature, and a Sancti-on of Conscience in every Breast. One would imagine, the *Poet* had read, or heard of this *Resolution*; *Te looked for much, and it came to little, and when ye brought it home, I did blow upon it: Why,*

D

said

saith the Lord of Hosts ? Because of mine House that is waste ; and ye run, every Man to his own House. Therefore the Heaven is stay'd from Dew, and the Earth is stay'd from her Fruit. Hag. i. 9.

There is *Atheism* in the Breach of every Commandment. The Contempt, or Neglect of Religion (whatever it was) has brought down sore Calamities on the Prophaners of it. An Instance of which we have in the most exact * *Connexion of the Old and New Testament*, under the Title of *Cambyses* ; who, having run his Dagger into the Thigh of *Apis* (a pyed Bull) under which, *Osiris*, the chief God of the *Egyptians*, was worshipped, which died of that Stab, himself after died of a slight Wound in the same Part by his Sword falling out of the Scabbard ; which the *Egyptians* recorded as a just Judgment for the Murder of their *brute* God. It seldom happens (saith my *Learned Author*,) in an Affront given to any particular Mode of Worship, how erroneous soever, but Religion in general is wounded thereby. There are many Instances, wherein God has very signally punished the Prophanations of Religion in the worst of Times, and under the worst Modes of Heathen Idolatry.

MEN,

* *Dean Prideaux. Par. 1. Anno 522. Pag. 173.*

MEN, FATHERS, and BRETHREN! Whoever places the Sermons of our Lord in every Light, in which they shine like his Transfiguration, will find a prime Part of them to be personal Applications, full of Peace. What the Apostle said of the *Thessalonians*, that they were his *Hope, his Joy, and Crown of rejoicing*; tempts me to add, in the same Strain of Glory, *Ye are our Text*; if ye can read, *unmoveable*, the Affectation of the *Scribes and Pharisees*, in point of Precedency; if ye can hear the *Presumption* of the Mother of *Zebedee's Children*, (like a roaring *Hurricane* in the ragged Mountains, or the proud Waves of an high Sea,) with a sedate easy Mind.

Proportion is a common Rule, but *frank Charity* should go higher, and *Peace* is the Word. *Authority* was a Right of *Benefactors*: *Honour to whom Honour, and the Right Hand of Fellowship*, are Pieces of natural Religion all the World over. There is no such Custom, as Contention in the Church: Let no Tool be lifted up in thee, henceforward, for ever; wasting, nor Destruction within thy Borders! *The Lord is in his holy Temple, let all the Earth keep silence before him.*

It was a melancholy heavy Sort of a Piety the poor *Jews* sweat out, thro' the

Babylonian Captivity ; their Devotion was set to a flat and dismal Key, when they (*but*) remembered thee, O *Sion* ! Now under your *local* Encouragements, there is room to hope, Religion will revive with your Church, insomuch, that the Spirit and Glory of primitive Times may again dwell in our Land : That we shall not walk into the Fields, but we shall hear the *Plowman* at his *Hallelujahs*, the *Mower* at his *Hymns*, and the *Vinedresser* singing *David's Psalms*.

How charming, like a new Heaven, was the *Natalitial* of the Church in *Jerusalem* under *Constantine* ! What a glorious Sight of Bishops, with a Floud of Men and the Flower of Youth from all Quarters ? How decent and majestick the Service, what Peals of Joy and *Hosanna's* of Praise ? What Expressions of mutual Respect and Charity to the Poor ? How entire the Harmony of all Ranks, how divine the inaugural Orations ? If then we copy their Manners, freshen and illustrate *this*, with their *Festivity*, we shall be as a City at Unity in itself ; and *what is lacking on my Part, you have supplied*.

It would be infinite to harangue this awful *Dome*, its Founders and Benefactors : The true Method of which is to
bear

bear off *Modesty*, and leave that sensitive Plant of Vertue untouch'd ; to confess, ingeniously, it cannot be done by *this* Hand. Wherefore we rest the Burden with your Counsels, till every Man have Praise of God : When, for sure, we shall find Heaven a fine Place, since this Church is become so exceeding glorious.

Thus far we have not stretch'd any Rule of Truth : Nay, had we not confess'd, had we not declared, had we not proclaim'd your greater Piety, than you make a Merit, in this Sanctuary, *the Stone out of the Wall, and the Beam out of the Timber* would reprove me.

From this *Decad*, so auspiciously begun, may you proceed (if Men can go farther than Perfection) to your *Tricennialia*, the Acts and Feasts of your thirtieth Year. From this *Epoch* we date your *Fame*, your *Freedom*, your *Felicity* : And plant them in Wreaths, about *Jachin* and *Boaz* (your Pillars of the *Cloud* and *Fire*) as the best Drapery to adorn these *Columns*, and be adorned by them for ever. What farther Honour is due to the *Builders* above the *House*, the last Scene will discover ; which, tho' it overtops its humble Sisters, yet promises them a future Resurrection, and
their

their Friends Immortality. In your civil Style, you are placed within the Verge of *Honour*; but your CHURCH is your real grand HONOUR: late may it stand, and standing flourish, till nor Time nor Art have a spare Point, a Fraction, to add to the Eternity; *Nor let the Gates of Hell prevail against it.*

Blessed may your Dead be, that have died since the laying this Foundation; who carry a Testimonial of Reverence for the Sanctuary in their Hand, to the last Tribunal, in the Faith of St. *ANDREW*, sealed with this Church; which, tho' it bears the Name of that venerable Man for Distinction, in Memory of his Graces, is, nevertheless, *Κυριακή*, with GOD's Aspiration, the Church of the Lord: And may you never leave it nor forsake it, more than the blessed *Jesus* does the House of Prayer, till he calls you up in State to *Jerusalem* above, who will himself be your exceeding great Reward.

In whose tremendous Name, if any previous Questions are asked your deceased Friends, and this be *One* to the Spiritual Stranger, "*What Condition was my House in, in your World, when you left it?*" These Pillars be Witnesses: Their

Their Hearts shall not reproach them, nor *Jews* nor *Gentiles* rise in Judgment to condemn a Soul, upon this Establishment in this Article.

Whatever Difficulties might attend this noble Undertaking, not ignobly completed, GOD be thanked, you wanted no *Rescripts*, you had no *Edicts* against you, no *Balls of Fire* from the Foundation, to blast the Design: So that now you have little more to do, beside your *constant* Attendance, than to subdue or keep your Temper; that is, *in Patience to possess your Souls.* And the good Lord pardon every one that prepares his Heart to seek God, the Lord God of his Fathers, tho' he be not cleansed according to the Purification of the Sanctuary. 2 Chron. xxx. 18.

As GOD has an Altar in every Christian Heart, 'tis hoped they are hallow'd beforehand, the better to breath upon this Dedication: *Holiness becomes his House for ever.* This is the *Birth-day* of the Church, the Celebrity of which is vocal enough to raise the Spirit of a *Constantine*, an *Eusebius*, had we not a *Christian King* over us, and a *Consecrating Bishop* present, into whose Hands, as a prime Minister of the most High, with meek Heart and due Reverence, you sur-
render

render this Church with the Appurtenances, and He the same to Almighty God, for ever and ever, for the Use of your Prayers, and all the Offices of true Religion, for the preaching HIS Word, and administering HIS Holy Sacraments. And then (as these must give your Dispatch, and my Service, a reputable Conclusion,) Happy are the People, that are in such a Case; yea, blessed are the People, who have the Lord for their God! For from THIS DAY will I bless you, and from THIS PLACE will I give Peace, saith the Lord of Hosts. AMEN.

7 JU 66

F I N I S.



THE
OFFICE

Used at the

CONSECRATION

OF

St. *ANDREW*'s Church
in *Penrith*.

March xvii. MDCCXXII.



L O N D O N,

Printed for THOMAS CORNEY, Bookseller
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THE

OFFICE

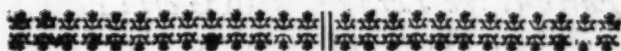
OF THE



CHIEF

OF BUREAU

(I)



A
FORM
OF

Consecrating CHURCHES,
CHAPELS, and CHURCH-
YARDS, OR PLACES OF
BURIAL.

Agreed upon in the LOWER-HOUSE
of CONVOCATION, in the
Year 1712.

Copy'd from the *Journal* by Mr. LEWIS.



WHEN the *Bishop* and the
Clergy (of which there shall
be two at least) have en-
ter'd the *Church* or *Chapel*,
in their several *Habits*, let
them, as they walk up from the *West* to
the *East* End, repeat alternately the

24th Psalm, the Bishop beginning, *The Earth is the Lord's*; with *Gloria Patri*.

When they are come to the *Lord's Table*, the Bishop, sitting in his *Chair*, shall have the *Instrument of Dedication*, *Donation*, and *Endowment* of the *Church*, or *Chapel*, *Church-yard*, or *Burial-Place* presented to him by the *Founder*, or some proper *Substitute*, which he shall cause to be read by his *Register*, or other *Officer* deputed for that *Purpose*; and after that the Bishop shall lay the *Instrument*, or *Instruments* upon the *Table*, and standing on the *North side*, shall turn to the *Congregation*, and say,

DEarly beloved in the Lord, forasmuch as in all Ages of the World, devout and holy Men, moved either by the secret Inspiration of the Holy Spirit, or by express Command of God, or by their own Reason and Sense of the natural Decency of things have erected Houses, Tabernacles, Temples, Synagogues, and Churches for the Worship of God, and separated them from all profane and common Uses, in order to fill Mens Minds with greater Reverence for his glorious Majesty, and affect their Hearts with more Devotion and Humility when they approach his sacred Presence; all which pious Designs

signs have been approv'd, and graciously accepted by our heavenly Father; let us not doubt but he will also favourably approve this our godly Purpose, of sanctifying this Place, and setting it apart, in Solemn Manner, to the Performance of the several Offices of our religious Worship; and let us faithfully and devoutly beg his Blessing on this our Undertaking, and say,

[Here let the Bishop kneel on the North side of the Table.]

O Eternal God, mighty in Power, of Majesty incomprehensible, whomeven the Heaven of Heavens cannot contain, much less the Walls of Temples made with Hands; and who yet hast graciously been pleas'd to promise thy especial Presence in whatever Place, even two or three of thy faithful Servants shall assemble in thy Name, to offer up their Supplications and their Praises to thee: Vouchsafe, O Lord, to be now present with us, who are gathered here together, to consecrate this Place (now, as formerly, dedicated to the Honour of St. ANDREW the Apostle,) with all Humility and Readiness of Heart, to the Honour of thy great Name; separating it henceforth from all unhalloved, ordi-

ordinary, and common Uses, and dedicating it entirely to thy Service, for reading thy most holy Word, for celebrating thy blessed Sacraments, for offering to thy glorious Majesty the Sacrifice of Prayer and Thanksgiving, for blessing thy People in thy Name, and for Performance of all other holy Ordinances. Accept, O Lord, this Service at our Hands, and bless it in such Manner, and with such Success as may tend most to thy Glory, and the Furtherance of our Happiness, thro' Jesus Christ our blessed Lord and Saviour. Amen.

WE know, O Lord, we are not worthy to appoint unto thee any Place, or offer to thee any thing belonging to us; yet, ~~we~~ beseech thee, out of thine infinite Goodness, to be present now among us in this religious Action, and graciously to accept and prosper this our Undertaking. Receive the Prayers and Intercessions of us, and all other thy Servants, who either now or hereafter entering into this thy House, shall call upon thee; and give both them and us Grace (whenever we draw near to thy Courts) to prepare our Hearts with Reverence and godly Fear; affect us with an awful Apprehension of thy Heavenly Majesty, and with a deep Sense of our own Unworthiness to
ap-

appear before thee, that so approaching thy Sanctuary with Lowliness and Devotion, we may be careful to bring with us clean Thoughts, pure and humble Hearts, Bodies undefiled, and Minds sanctified, and washing our Hands in Innocency, may come to thine Altar an acceptable People, thro' Jesus Christ our Lord. Amen.

After this, let the *Bishop*, continuing where he is, say the following Prayers, standing up, and with his Face to the Congregation.

Regard, O Lord, the Supplications of thy Servants, and grant that whosoever shall be dedicated to thee in thy House by Baptism, may be sanctify'd with the Holy Ghost, deliver'd from thy Wrath, receiv'd into the Ark of Christ's Church, and ever remain in the Number of thy faithful and elect Children. Amen.

Grant, O Lord, that they who in this Place shall, in their own Persons, undertake to renew the Promises and Vows made by their Sureties for them at their Baptism, and thereupon shall be confirm'd by the Bishop, may receive such a Measure of thy Holy Spirit, that they may be enabled

enabled to fulfil the same, and grow in Grace to their Lives End. Amen.

GRant, O Lord, that whosoever shall, in this Place, receive the blessed Sacrament of the Body and Blood of Christ, thy Son, may come with Faith, Charity, and true Repentance, and being fulfill'd with thy Grace and heavenly Benediction, may, to their great and endless Comfort, obtain Remission of their Sins and all other Benefits of his Passion. Amen.

GRant, O Lord, that by thy Holy Word, which shall be read and preach'd within this Place, the Hearers may both perceive and know what Things they ought to do, and may have Grace and Power to fulfil the same. Amen.

GRant, O Lord, that whosoever shall be join'd together in this Place, in the holy Estate of Matrimony, may surely perform and keep the Vow and Covenant betwixt them made, and may remain in perfect Love and Peace together unto their Lives End. Amen.

Grant,

GRant, we beseech thee, Blessed Lord, that whosoever shall draw near unto thee in this House, to give thee Thanks for the great Benefits they have receiv'd at thy Hands, to set forth thy most worthy Praise, to hear thy most holy Word, and to ask such things as are requisite and necessary as well for the Body as the Soul, may do it with that Stedfastness of Faith, that Seriousness, Attention, and devout Affection, that thou mayst accept their bounden Duty and Service, giving them Grace to be Doers of thy Word, and not Hearers only, and vouchsafing to them whatever else, in thy infinite Wisdom and Goodness, thou shalt see to be most expedient for them; and this we beg for Jesus Christ his sake, our blessed Lord and Saviour. Amen.

After this, let one of the *Priests* (the appointed *Curate* of the Place, if he be present) begin the *Service for the Day*, except where it is otherwise order'd. Here Dr. TODD began and read the Prayers.

Proper Psalms, 84, 122, 132.

First Lesson, 1 *Kings*, c. 8. from
v. 22. to v. 62.

Second Lesson, St. *John*, c. 2. from
v. 13. to the End.

In the *Second Service*, after the *Commandments*, and one of the *Collects* for the *King*, instead of the *Collect for the Day*, shall be used these following.

O Lord Almighty, King of Heaven and Earth, who in the Day-time by a Cloud, and in the Night by Fire, didst declare thy Presence by thy moving Tabernacle in the Wilderness, and by like sensible and glorious Manifestations of thy self; didst consecrate the Temple of Jerusalem for the Place of thy settled Abode among thy chosen People, Vouchsafe, we beseech thee, to encompass this thy House, and all that are in it, with thy gracious Favour; inflame our Hearts with that holy Fire from Heaven, that may consume in us whatsoever is vile and earthy, and kindle in our Souls a fervent and constant Love of thee; make us truly sensible how great an Honour it is to be admitted into thy Sanctuary, to
present

present ourselves and our Supplications before the Throne of thy Grace, that so we may never presume to approach thy House with hypocritical and cold Devotions, drawing near unto thee with our Lips, while our Hearts are far from thee: Let us always approach thy holy Courts with Reverence and godly Fear; let us behave ourselves in thy Sanctuary as mindful of thine especial Presence, so that we may depart thence endued with greater Measures of thy Grace, and fulfilled with thy heavenly Benedictions; thro' Jesus Christ our Lord, to whom with thee, O Father, and the Holy Ghost, be ascrib'd, as is most due, all Glory, Might and Majesty, both now and evermore. Amen.

O Most blessed Saviour, who, by thy gracious Presence, at the Feast of Dedication, didst approve and honour such religious Services as this which we are now performing unto thee, be present at this Time with us also by thy Holy Spirit; and because Holiness becometh thine House for ever, sanctify us, we pray thee, that we may be living Temples, holy and acceptable unto thee; and so dwell in our Hearts by Faith, and possess our Souls by

thy Grace, that nothing which defileth may enter into us; but that being cleansed from all carnal and corrupt Affections, we may ever be devoutly given to serve thee in all good Works, who art our Saviour, Lord, and God, blessed for evermore. Amen.

The Epistle, 1 Cor. c. 3. from v. 16.
to the End.

The Gospel, St. John c. 10. from
v. 22. to v. 30.

After the Communion, before the final
Blessing, let the Bishop say,

Blessed be thy Name, O Lord God, for that it pleaseth thee to have thy Habitation among the Sons of Men, and to dwell in the midst of the Assembly of the Saints upon Earth. Bless, we beseech thee, the religious Performance of this Day; and grant, that in this Place, now set apart to thy Service, thy holy Name may be worshipp'd in Truth and Purity to all Generations, thro' Jesus Christ our Lord. Amen.

If

If the Church or Chapel was built and endow'd by any private Person or Persons then alive, let the Bishop say the following Prayer.

Blessed be thy Name, O Lord, that it hath pleased thee to put it into the Heart of thy Servants, the Parishioners, and their Benefactors to erect this House to thy Honour and Worship. Bless, O Lord, them, their Families and Substance, and accept the Work of their Hands; remember them concerning this; wipe not out their Kindness that they have shewed for the House of their God, and the Offices thereof; and grant, that all they, who shall enjoy the Benefit of this pious Work, may shew forth their Thankfulness, by making a right Use of it, to the Glory of thy blessed Name, thro' Jesus Christ our Lord. Amen.

The Peace of God, &c.

If there be only a Church-yard to be consecrated, adjoining to any Church or Chapel, let the common Service of the Day be read in the Church or Chapel,
and

and at the End thereof, let the Instrument of *Donation* be read before the Bishop in the *Church-yard*, and the Bishop and *Clergy* standing there with the People, in some convenient Place, let the Bishop say the Prayer following.

But if the *Church-yard*, or *Buryal-Place*, be remote from the *Church* or *Chapel*, it shall suffice to use only the same following Prayer, the Instrument of *Donation* being first read,

O God, who hast taught us in thy holy Word, that there is a Difference between the Spirit of a Beast that goeth downwards to the Earth, and the Spirit of a Man which ascendeth up to God who gave it; and likewise by the Example of thy holy Servants in all Ages, hast taught us to assign peculiar Places where the Bodies of thy Saints may rest in Peace, and be preserv'd from all Indignities, whilst their Souls are kept in the Hands of their faithful Redeemer. Accept, we beseech thee, this charitable Work of ours, in seperating this Portion of Ground to
that

that good Purpose ; and give us Grace, that by the frequent Instances of Mortality we behold, we may learn and seriously consider how frail and uncertain our Condition here on Earth is, and so number our Days, as to apply our Hearts unto Wisdom ; that in the midst of Life thinking upon Death, and daily preparing our selves for the Judgment that is to follow, we may have our Part in the Resurrection to Life, with him who dy'd for our Sins, and rose again for our Justification, and now liveth and reigneth with thee and the Holy Ghost, one God, World without End. Amen.

There are extant several Forms of Consecration, composed by particular Hands. The Foundation of all in this Reformed National Church, was laid by Dr. *Lancelot Andrews*, Bishop of *Winchester*. The Pious may consult Bishop *Sparrow's Rationale*, Dr. *Long's Sermon*, Mr. *Collier's Second Volume of Ecclesiastical History*, &c.

Bishop *Patrick's Prayer* used at the Consecration of the Communion Plate.

Most

MOST Blessed Lord, accept, we beseech thee, of the Oblation we make unto thee of these Vessels, which we humbly dedicate to thy Divine Service at thy Holy Table; and as we wholly give them up to thy Use in the Ministration of the Holy Communion of Christ's Body and Blood, so we pray thee to receive them for thine own; preserve them from being any Way profaned; and being here set apart by our Office and Ministry to thy Service, let them always continue to be so employ'd, thro' Jesus Christ our only Lord and Saviour. Amen.

To these may be added the Thanksgiving and Prayer of his Grace, Sir *William Dawes*, Archbishop of *Tork*, at the Consecration of *Queen's College Chapel*; published by Mr. Provost *Gibson*,
1. Nov. 1719.

“ **W**E blefs thy great and glorious
 “ Name, O Lord our God,
 “ that it pleaseth thee to have thy Ha-
 “ bitation among Men, and to dwell in
 “ the Assemblies of the Righteous. And
 “ blessed

" blessed be thy Name, that thou hast
 " raised up such Benefactors to this Col-
 " lege, as have enabled them to build
 " this House, wherein we are now as-
 " sembled to thy Praise and Glory.
 " Good Lord, still bless them, and pros-
 " per the Work of their Hands upon
 " them; Lord, prosper thou their handy-
 " Work. Let all useful Learning, true
 " Religion, and unfeigned Piety, always
 " flourish in this Society; that from
 " thence may proceed many able Per-
 " sons, fit to serve thee both in Church
 " and State. And for that End, incline
 " them duly to resort unto this thy
 " House, to beg thy Blessing upon their
 " Studies, and to recommend themselves
 " unto thy Grace and Favour, through
 " Jesus Christ our only Lord and Savi-
 " our. Amen.

*Some Authorities of Canon-Law for the
 Reconsecration of Churches.*

" Churches or Altars, whose Consecra-
 " tions are uncertain, ought to be
 " consecrated without Dispute.

C

" A Church

“ A Church built upon the *Ground*
 “ where an *old one* stood, is not to be
 “ esteem’d the *same* Church, but must
 “ be *consecrated*, as if there never had
 “ been a *Church* in that Place.

“ If the *Walls* are *rebuilt* from the
 “ *Foundation*, the Church ought to be
 “ *consecrated* again.

“ If the *Altar* be *broken down*, or
 “ *remov’d*, the Church is to be new *con-*
 “ *secrated*.

“ If the *Fabrick* of a *Church* becomes
 “ *wholly* ruinous, and is *rebuilt* from the
 “ *Foundation*, it ought to be *reconsecra-*
 “ *ted*; but if the *Walls* by *degrees* de-
 “ cay, and are *gradually* repair’d, it
 “ ought not; or if a *Church* be en-
 “ larg’d, either in *Length*, *Breadth*, or
 “ *Height*, it ought not to be *reconse-*
 “ *crated*; because, as the Canonists ex-
 “ press it, *Sacrum trahit ad se non Sa-*
 “ *crum*, that Part which is already *holy*,
 “ *sanctifies* whatever is added to it.

“ Churches

" Churches that have been once con-
 " secrated to GOD, ought never to be
 " reconsecrated, unless they have de-
 " cay'd, or been consumed by *Fire*, or
 " been defecrated by the Spilling of
 " Blood, or by the Commission of For-
 " nication or *Adultery* ; because as an
 " Infant that has been once baptized in
 " the Name of the *Father*, and of the
 " Son, and of the *Holy Ghost*, ought ne-
 " ver to be rebaptized ; so a Church,
 " once dedicated to GOD, should never
 " be again consecrated, provided always,
 " that the Persons, officiating at the
 " Consecration, profess'd their Belief in
 " the *Holy Trinity*.

" The Churches of the *Arians*, where
 " the Doctrine of the *Trinity* has been
 " undermined and exploded, ought to
 " be reconsecrated wherever they are
 " found.

Vid. *Gratiani Decretum de Consecrati-*
one. Distinct. 1.

Our *Bishops* are tied to no *Form* of Consecration, none being yet establish^d ed: But are left to their own Thoughts, till *this*, or some other writ with the same *Spirit* (which is much to be wish^d ed) be added to the Book of Common-Prayer. The Century looks periodical to several Churches: Many of them being founded much about the same religious Age, must fall and rise proportionably, *yea the Time is come.*

Some *Specimens*, or *Essays* towards a *Form* of Consecration are extant, drawn up by particular Hands: The Plan of all in the *English* Church being laid by Dr. *Lancelot Andrews*, Bishop of *Winchester*, and is in the End of Bishop *Sparrow's Rationale*. Something of this Nature may be met with at the End of Dr. *Long's* Sermon, and Mr. *Collier's* Second Volume of *Ecclesiastical History*. But if Archbishop *Laud* left a Draught, as I am inclin'd to believe he did, by his Prayer at the laying of the first Stone of *Hammersmith* Chapel,

Chapel, and other Inducements, I dare say, from what I have seen of that Confessor's, it would be like Him, and bear Witness to his Piety. I say it therefore to my Superiors, as the Disciples did, instructed of our Lord, and let no uncircumcised Philistine squib at the Expression, *The Church hath need of it.* A very few other Rites, and so much the better, being permitted even the Bishops themselves (for Things quadrate best that are wrought by one Rule) it is a Pity the Protestant Body, when so heartily inclined to it, should be hindred of this among other Complements of Duty, for which there is good Reason and a growing Necessity.

Before I take my Hand off the Table, I beg leave to enter one *Memorandum*, viz.

On Sunday-Morning the 17th of March, 1722. The Lord Bishop of Derry in his Robes, attended by Dr. Todd

Todd and the *Preacher* in their *Surplices*, proceeded from the Vicarage, in *Penrith*, to the Great *West Door* of the Church, and open'd the Consecration with the twenty fourth *Psalm*; repeating it alternately, at several *Stations*, as they advanced to the Altar, assisted with a good Appearance of the *Clergy*, and a suitable Behaviour of a full House.

My Lord, during the *first Service*, continu'd standing, at the *Altar*, sitting in his Chair, or kneeling at the *Foot-stool*, as the Discipline required; whether He return'd to finish after the *Sermon*.

The Office *His Lordship* us'd in *MS.* I soon apprehended, all *Changeables* changed, was the same with Mr. *Lewis's*, or the *Convocation's*, throughout the whole Action: To whom, with due Reverence, I submit the Honour of the Transcript; esteeming a Piece of Piety, only not to wait their Order and Approbation

probation of what is done, (which is but applying *one* Example to the Rule,) at least a less Injury to rob *them* of this Communication, than the *World* of so much Pleasure and Devotion.

F I N I S.



(21)

prohibition of what is done, (which is
but applying one Example to the Rule)
at least a less injury to robbers of this
Communicant than the World of so
much Pleasure and Devotion.

F I N I S



